

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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FINANCE AND COMMERCE.

MEANS TO AN END.

THE FLAMING SWORD has announced the great principle, that the destruction of fictitious money is the key to the solution of the financial problem. We were the first to proclaim the fact that the stamp on gold gave it a valuation purely fictitious, and that everything used as money, as a basis of exchange—whether gold, silver, copper, aluminum or paper, wherein its valuation resides and is made perpetual by a corporate stamp—is a base lie, and a means of perpetual bondage to the masses.

The SWORD is molding public opinion. Not directly through its own circulation,—which is not large,—but through its influence with the press, though the press ignores us, while at the same time it steals our thunder. (The SWORD has thunder as well as lightning.)

The government stamp on gold enhances its valuation five or six times its intrinsic worth, hence gold, as money, is "watered stock," and this fiction is made the basis of all the speculations of the world, and is the power that degrades the wage earner. The fact that monetary fiction should be destroyed, or that gold should be demonetized, is not a problem to be solved. It not only *should* be destroyed, but it *will* be, and that in the near future, by the lawful act of the people whose eyes are being gradually opened. The

question of, How? might call for further analysis. The institution of the single tax proposition—which is nothing more than a poor device to ultimately redeem the land and destroy money—might reach the enforcement of demonetization, but why put the cart before the horse, and go a roundabout way to attain a point that can be gained by a direct and short cut? One man works a day and digs one half dollar's worth of gold, the value of which is fixed by the stamp on other gold. He cannot eat it. Another man, by a day's work, raises a bushel of potatoes; one bushel of potatoes for two men. The man who dug the gold pays it to the man who raised the potatoes for one half the potatoes raised. They each have one half bushel, one bushel in all, for two days' work, when, if they had both raised potatoes, they would have had a bushel apiece or two bushels in all. It will be seen that every so called dollar in gold represents about five dollars' wasted labor. It is this great waste of labor that compels nine tenths of the human race to become the slaves of the other tenth.

We say, demonetize *everything* that carries a stamp which renders it fictitious money, beginning with gold. But to accomplish this is the greater problem. Public sentiment is against it, even the sentiment of boasted social and political reformers. The common gross and cultivated greed for gold, with the selfishness engendered through generations of an operative system of competition, is a fortress of protection to the gold robber interest, and the wall of opposition against which the genuine revolutionizer of social and political polity has to contend. The great discussion of the question of bimetalism, and the announced fact, endorsed by both bimetallic and monometallic advocates, that government stamp placed upon silver enhances its price, or, suppressed, depreciates it, patent in results practically demonstrated by experience and observation, ought to open the eyes of the world to the fact that the application or the suppression of the stamp on gold is followed by the same results. If the United States, or the people of the United States, would declare gold demonetized, and refuse to purchase it, they would execute the master-stroke of the age. Every nation of the world would then be begging at the feet of Brother Jonathan; the millionaire would be wiped out, and three hours' labor per day would supply the performer of use with a superabundance of every essential to life.

How shall the heart be changed? The love of money has been substituted for the love of God and the neighbor. How change this inordinate greed for money, this root of all evil? How transform the tiger, the hyena and the jackal, to harmless influences? How convert goats to sheep? How transform devils, disguised as men, to sons of

God? These are the questions confronting us, when we see the common course of the rabble agitating the cause of reform, greedily impelled in its pursuit of Mammon. Nothing short of the divine overshadowing, the baptism to come, through which the very flesh and blood of God shall become the flesh and blood of the divine humanity, can materialize the problem in the verity of an organic brotherhood.

FINANCIAL CONSPIRACY.

LEGAL TENDER.

"A superstition surrounds the words 'legal tender.' If that could be removed, all the evils which threaten us would be removed." Such were the words of Ex-Treasurer Fairchild (of Cleveland's former administration), in a speech not long ago.

He told a great truth in that statement. Government enacts that a certain article, gold, for instance, shall be a legal tender, and by that act outlaws all other forms of wealth. Either every form of wealth should be made a legal tender, thus giving every form of wealth and of human service an equal status before the law, or there should be no legal tender. Nevertheless, Mr. Fairchild and his banker friends would maintain the present status of gold, with its attendant indebtedness, while favoring a private banking issue as an adjunct to the pernicious financial system of the day; such issue not to be legal tender. With such a currency, which could be accepted or rejected at will, in the case of a pressing payment, legal tender money would have to be purchased at a large advance, to the great profit of the obliging banker. No doubt, this way out of the difficulty would meet the wishes of the bankers, but it will not serve the needs of the people.

Leading political economists the world over have asserted, maintain and reiterate that the commodity value of gold is its money value, in proof of which statement they have cited the fact that uncoined gold of equal fineness with coined gold will exchange at par with such coined gold. Let us examine this fact, analyze it and, if possible, trace it to its cause. The United States of America, England, Germany, Russia, France, Austro-Hungary and other countries have, through their respective governments, made gold a legal tender; all these governments are also ready to freely coin any uncoined gold, for that purpose presented, on a ratio with the gold coin. Thus the price of all uncoined gold is virtually fixed at par with gold coin by this disposition on the part of the government. The demand for gold is an artificial one created by human law-makers. Its real proportionate value cannot be determined until the status of other forms of wealth is made equal with gold. We are satisfied that gold would lose seventy-five per cent of its value if demonetized; we are led to this conclusion by the effect demonetization had upon silver twenty years ago. After the Franco Prussian war, Germany felt so prosperous that its government must needs demonetize silver; a little later, through a legislative trick, the United States followed suit; as a result, silver—the bullion value of which was on par with the coin value—lost thirty-two per cent in value. This loss in value was not due to increased production, (for while

there has been an increase in the United States, there has been a decided decrease in South America and other portions of the world,) but because silver was reduced to the condition of an outlaw with other commodities.

The eminent professors of the *dismal science* (?) are not engaged in the pursuit of the truth; their office is to justify and give some plausible explanation for the iniquities practiced today. They constitute the mental body-guard of the despotism rampant everywhere. This is no idle surmise. Prof. Dubois-Raymond, of Berlin, in an address delivered a few years ago before the German emperor, confessed himself to that degrading sycophancy. The eminent German philosopher, Schopenhauer, in speaking of these time-serving educators (?) said: "Science is to them a good cow that provides them with milk, cream and butter; it is idle to expect that accidentally the truth would be arrived at."

The "political economists of national repute" are not very good authority with real reformers. The say so of leading statesmen (?) is no longer accepted without question; especially when such statesmanship finds practical expression in the time worn expedient of more bonds. The latest information coming through the press brings the news of another issue of bonds to the amount of fifty millions of dollars for the purchase of gold. Illustrative of this assinine policy by the usurpation, called government, is the folly committed by John Sherman in 1878, while he was Secretary of the United States Treasury, when he borrowed one hundred million dollars in gold of the Rothschilds on a bond issue for the purpose of resumption. This hundred million dollars of gold has been kept idle in the treasury all this time; the interest paid upon it to date amounts to fifty-two million dollars in gold. The treasury officials claim that this hundred million dollars must be kept intact as a reserve; the bonds on which the gold was borrowed must be repaid in fourteen years from now, that is, in 1907. By that time the interest on the loan will be one hundred and twenty million dollars, and the principal itself will still have to be paid. Great statesmanship that, that will safely keep one hundred million dollars in gold for the Rothschilds for thirty years, and pay one hundred and twenty million dollars in gold for the privilege of so doing! In the fifty-seven clearing house cities of this country, the aggregate exchanges last year amounted to \$81,017,830,067. Thus it will be seen that the wholesale dealers and large corporations are made, by that means, largely independent of a vicious financial system, while the farmers, mechanics, small business men, etc., through the debt system, are almost entirely limited to a perpetually further enslaving currency. According to the statistics of the treasury department, the volume of money in circulation is \$1,000,000,000; against this sum there are credits aggregating \$5,840,438,191, all of which must be paid in the available currency. The interest on government indebtedness and of much of the private debentures must be paid semi-annually in gold, thus providing a continuous demand and market for gold. The gold received by the bankers as interest can find its way back in circulation by no other way except renewed loans; as a consequence, every improvement in production, every extension of railways, and every extension in agriculture is accompanied by an extension of debt, and soon passes into the possession and control of the creditor class.

The emergency of the times makes it necessary for the people to repudiate all public and private indebtedness; to resume their rights to the full reward of the products of their industry; to abolish slavery by debt. Domestic free trade would give opportunity for the development of some agency that would carry on the exchange of commodities with the least expense to producer and consumer; under the free play of the different modes of procedure now advocated the most efficient would carry the day.

We believe in peace, not in war; yet we are ready to meet all the factions that constitute our present day humanity on their own terms. Conscious of the rectitude of our intentions, firmly convinced of the practicality and the eminent justice of the principle of equitable commerce, we shall faithfully work, and patiently wait, for its ultimate triumph. With a positive conviction of the inherent viciousness of a legal tender money; with a truth-premised knowledge that its destruction is one of the first needs of the day, and the first step that must precede the dawn of brighter days, we repeat and emphasize our challenge:—*Destroy legal tender money! Demonetize gold!*—*Carl Gleaser.*

PRESIDENTIAL LEGISLATION.

Wall Street Hereafter, as Heretofore, to be Supreme.

According to yesterday's New York dispatches, as given in the *News Record*, the Secretary of the Treasury, Mr. Carlisle, gave assurance to the Wall Street bank presidents, with whom he conferred, that President Cleveland was resolved to use heroic treatment to compel the West and the South to consent to the repeal of the Sherman law. In hearty concord with the president's views, the banks are beginning to refuse "credits to the South, South-west and West," under the pretense of fearing the effects of the Sherman law. In open conspiracy with Wall Street banks, it seems the country's president, one of the three separate and independent departments of government, has undertaken to force the action of another,—the legislators.

In the earlier, better estate of the government, no executive would have dared to assume such an attitude. According to these dispatches, Cleveland has actually undertaken to teach the people—what they have been, with great painstaking, seeking to unlearn—that is, that Wall Street usurers are their real friends and only saviors. It is safe to say, in view of the revelations of the last election, that he has undertaken a heavy job. Let us hope that he will make his lesson plain and easy to understand, and will use all the force measures he finds available to enforce his own and Wall Street's wishes. The worse these plotters do, the better. The hotter the conflict the sooner it will be over. Silver plotters are no better and no worse than gold bug plotters, such as Cleveland and Wall Street bank presidents. When each has done his worst, the people will see that their real safety and true interests lie in the repudiation and destruction of both, and with them of everything now called money.—*O. F. L.*

The national bank is not a protection to the people, but a scheme to strengthen the millionaire in his purpose to control legislation in the interest of the few.

DESTROY THE DESTROYER.—MONEY!

How Switzerland Did It.

Fifty years ago Switzerland passed through much of the ordeal that the farmers of the United States are now enduring. Usurious rates of interest had impoverished the people. They were mortgaged heavily, and there was a prospect that the usurers would soon take the land in settlement of the mortgages. Then the patriotism of Stuenkel (to whom America is indebted for the settlement of the Alabama claims,) suggested a remedy. The public credit was printed in notes, and these notes were loaned to the farmers on mortgages, running thirty years at 3 per cent interest, the borrower to pay back one thirtieth of the principal annually. The old mortgages were taken up. Shylock kicked, but it was of no avail. The people were relieved, and have since been happy and prosperous, because they had the sense to see that they could use their own credit for the money, and profit by the transaction.—*Southern Mercury.*

Once in Roman history, when Roman usurers had driven the wealth producers to the wall, the emperor abolished usury. When usurers retaliated by drawing in and hoarding their and the people's money, thus creating a panic, the emperor checkmated them by loaning a large sum to the people directly on real estate security without interest; when usurers found that government protection to the oppressed people meant something more than mere words, they followed suit and loaned without usury, also.

Thus far, in this country, government protection has meant nothing to the poor oppressed wealth producers, except to hold them bound hand and foot while conscienceless robbers skinned them alive, and turned them into miserable tramps and paupers. They are slowly waking up to the facts in the case, and to that other fact that they have no right to complain since the remedy—in the shape of the ballot—is in their own hands, and that whenever they will they may effectively use it. When they come fully to realize that the power of money, all of it, is merely their own power used to destroy themselves, they will surely destroy that power and become indeed freemen,—until which time they must be more or less perfect slaves. Like the stern old Roman Cato, until this only right and just consummation is reached, let every true patriot, who loves his country and his kind, continually cry out, "my sentence is, *delenda est Carthago*;"—Carthage must be destroyed!—*O. F. L.*

The laborer vainly imagines that his remedy lies in the direction of a reduction of the hours of labor and an increase of wages. This is a mistaken idea, and can never bring about the desired relief. The wage system is one of tyranny under all circumstances. The wealth creator, so long as he is a wage worker, is in bondage to his tyrant master—the money power he creates and subserviently fosters. The wealth created belongs to the creator of that wealth, and the law of eternal justice demands that it be equitably distributed: not by paying wages, but by an equitable apportionment of rightful possession.

Organizations under the auspices of fixed principles, of commercial justice and righteousness must be substituted for the present conflict of the competitive system.

SOCIOLOGY.

Is This an Age of Civilization?

The word *civilization* is derived from the same root as *citizen*, which implies a neighbor,—one on an equality with all, sharing equal rights and privileges in a system of social economy. Hence it is evident that a society of persons under a system that does not accord equal rights and privileges to all cannot properly be denominated a civic government, and therefore is not an exponent of civilization. The question then naturally arises, is there such an institution at present existing that may be termed a citizen's government? If not, we are forced to conclude that the people of the nineteenth century are not living in a state of civilization, despite all claims that may be made to the contrary. "Our modern civilization," of which we hear so much from tongue and pen—particularly from the daily press which, in truth, is a splendid type of an advanced age if wholesome and scientific lying and misrepresentation are proper vouchers for such an age—is principally a myth, a groundless assertion, an unsubstantiated boast,—in short, a lie. Put away that chimerical notion, and look the facts in the face! Any of the ramifications of this strange social economy under which we are now living may be investigated; we defy any one to show evidences of civilization obtaining therein. In the so called halls of justice, in the various marts of trade, in legislative assemblies, in the pulpit and in social gatherings we think there is clearly discernible all the marks of a subtle, but no less revolting barbarism. We see not the rugged battle-axe of the savage, but the cold and incisive steel of the skilled assassin. Which is the most harmful and destructive?

There is no real justice obtaining in present judiciary rulings, else as a sequence we would not find the little rascals incarcerated, and the big rascals running loose and ensconced on thrones of honor and opulence. In commerce it would be preposterous to make claims of civilization when each citizen (?) is trying to cut his neighbor's financial throat; when there is an abundance for all, while thousands starve and shiver. Think of the vast coal beds, the excellent means for transportation, and the straits to which many are put in cold weather to keep from freezing! Look at the great elevators created by ingenuity and selfishness for the storage of grain, and then at the famished poor! Make note of the vast facilities for the manufacture of clothing, and then of the ragged multitude toiling all day for a pittance! Existing commercial methods are indeed civilized. Legislation is monopoly-born and inimical to the masses. Statesmen are things of the past, the world seemingly having outgrown them, while orators are slumbering in the, as yet, unborn vengeance of a mighty, coming race. The pulpit is the instrument of hypocrisy and the tool of fallacy, the blasphemer of Christ because the stultifier of his doctrines, the footstool of fops, and the habitation of moss-backed dogmatists; while social assemblies are the resorts of masquerading sensualists, the opportunities of libertines, and the favorite camping ground of artificiality. No true civilization can possibly exist in such a state of society, and citizenship therein is an unknown thing.

The era of invention in which we are now living is no evidence of civilization. Man's inventive genius has just begun to blossom; today, it gives no fair indication of what the human mind is capable in its progress toward the possession of spiritual truth and its application to life. When mankind generally begins to conserve the life force which is the secret of vital and mental power—but which is now dissipated in pleasure—they will attain to heights in their intellectual grasp that today seem impossible to reach. The animal kingdom is more advanced in its own domain than is the human kingdom in its domain. Animals possess the science of their own lives, which is more than can be said of the human kind. They live, in health, the span of their existence, while the human family is universally sick and diseased. Birds of any particular kind live and permit their own genus to live, while men delight to cut each other down. The birds in the air have nests, but mankind oftentimes has not where to lay its head because of man's inhumanity to man. The females in the animal kingdom have the undisputed possession of their own bodies, while many women in this Christian civilization (?) are the slaves of sensual men under a marriage bond endorsed by the church.

That age can alone be called civilized wherein every man, woman and child is permitted to live and enjoy the fruits of God's creation. The earth is the Lord's and the fulness thereof. The humanity is God's humanity in whom he plants himself, and from whom he evolves in his season. He who—by the enactment of unjust laws and the practice of competitive greed—would deprive his fellow men of the happiness to be obtained here in earth, may expect to reap the consequence of his greed when the Lord, coming "with power and great glory" at the end of the age, in the one hundred and forty-four thousand sons of God, brings his judgment upon the world. The sons of God, risen above the law, even as Christ the archetype was above the law, will be evolved from the present race with the close of this century, just so sure as that this modern societal structure will perish and be replaced by the kingdom of righteousness. Christ spake no idle words when he prayed for the coming of God's kingdom in earth. The time for the establishment of that kingdom is here. With the tearing down of the old, we will have the building up of the new. He, therefore,—be he a journalistic liar of a monopolistic press, or a sincere searcher after the truth—who reads in these columns of the coming of judgment with the close of this century and the establishment of justice, can depend upon it that such will be the case because the prophecies of the *FLAMING SWORD* are founded on scientific fact!

The problem of labor is to be solved, and every man and woman who performs use to the neighbor is rewarded with the necessities and luxuries of life. The whole social question can be narrowed down to that of labor. That condition of civilization is a failure wherein everyone is not equal under the law, and all are not accorded the benefit of equitable distribution. Fine buildings and palatial residences are not civilizing instruments. They had those in Rome, when it fell on account of usury. Where there is one man or woman starving in the face of plenty, there cannot exist civilization. The primal object of government is to distribute to every citizen the products of industry, to afford unobstructed reci-

procuity in trade, and to bring all into a true knowledge of Deity and of his laws embracing the social, scientific and theological; only thereby can mankind comprehend the nature of true moral law and apply it to himself and neighbor.

Get civilized!—C. J. M.

WHAT IS PROPERTY?

Property rights are privileges, first put in vogue by robbers and pirates, now sanctioned by human enactment in defiance of inherent law—the divine commands of God—by which a few people, called landlords and capitalists, appropriate the wealth, created by the millions, in defiance of justice and equity. "Property is theft," was enunciated by Proudhon, the French philosopher. The abolition of property was embodied in the gospel of Jesus, to which the common people listened gladly when proclaimed nineteen hundred years ago; its method of achievement was foreshadowed when the divine leader drove the *money-changers* out of the temple, and its ultimatum found prophetic expression in the communistic relation among primitive Christians.

"Bear ye one another's burdens" was the instruction given, the method indicated by which to achieve the liberty with which Christ would make them free. On the day of Pentecost, the followers of Jesus realized the identity of their interests; they became aware of the fact that unjust accumulations stood in the way of "peace in earth and good will among men. Overcome by the purifying fire of the baptism of the Holy Ghost, they buried their differences by putting their entire possessions in a common fund for the benefit of all. Faith in Christ means a firm conviction in the truth of his teaching, and an unswerving determination to see the grand axioms, that fell from the lips of the most transcending radical the world had ever seen, wrought out in living deed. Not by profession, not by lip service, but by unceasing effort, by single-purposed devotion, can be established the divine kingdom in the earth as it is in heaven. When all men shall be kings and priests unto God; all the shackles of despotism, of ignorance, of sin, shall be broken; then man, conscious of the inherent laws of his being, shall observe these laws, and through obedience find freedom. The old church and state with their perversion of truth, their despotisms, their deceptions and horrors, shall pass away; there shall be a new state (condition) and a new church (medium of transmitting doctrine, teaching,) wherein dwelleth righteousness. There will be unity in church and state, agreement between theory and practice.

The coming government, the kingdom of God, will be devoid of all despotism; it will observe methods of activity that will provide abundantly for the needs of all; it will be a ministry of love. "Ye know that they which are accounted to rule over the Gentiles, lord it over them; it shall not be so among you." "He who would be the greatest among you shall be the servant of all." In the coming kingdom of God there will be no despots and no slaves; in its best sense there will be a co-ordination of all, while the vidual man and woman will subordinate their greed and passions that the welfare of all may be secured; even the rights of children will be accorded and respected. Dominion was given to the man

created in the image and likeness of God; but the power to control things was lost to man when he fell in lust and passion, and became despotic in his actions with his fellow man. Despotism reigns in the earth because the humanity sank in the hells of sensual indulgence, and because, through his fall, man has subjected woman to his sway, made her his slave, his property. The first step must be the abolition of property in woman. Strike the shackles from the womanhood of the age; conquer the desires of the flesh, and through supremacy over the passions you will achieve your own liberty! What titles in *fee simple* are to justify thieving through land holding, what the government stamp upon coin and paper does to cover up with the mantle of legality the robbery of other men's labor, that the marriage certificate does to cover up the subjection of woman to man's lust; to hide with the fig leaves of obsolete ceremonies the devilish lechery of a fallen race. God announced the consequence of disobedience of the laws of being; he did not command a continuance in sin. He did not curse man; man curses himself by his ill doing. Christ was the way and the life, and only as we adopt the conduct of life, exemplified by the Christ, can we gain the victory.

The appended words from the celebrated French writer, De Tocqueville, are quite pertinent to these lines. They are as follows:

"The time will come when our country will be again divided into two parties. The French Revolution abolished all privileges and destroyed all exclusive rights, but it left one standing—the right of property. Let property-owners cherish no illusions as to the strength of their situation, nor imagine that the right of property is an invincible rampart because so far it has never been stormed; for our time is like no other time. When the right of property was but the origin and foundation of many other rights, it defended itself easily because it was not attacked; it formed the outer wall of society, and the other rights were the advanced defenses. The blows did not reach it, and nobody ever thought seriously of attacking it. But now the right of property appears, only like the last remnant of an aristocratic world which is no more; it stands alone erect, an isolated privilege in the midst of a leveling society; it is no longer shielded by other rights more contested, more hated. Hence the situation is changed, and it is this right of property which alone bears, every day, the direct and incessant shock of democracy."

The above lines do not only apply to France and every country of Europe, but to these United States as well. The present indications all portend the coming storm. Filled with love for humanity, inspired by the lessons taught by the Master, we appeal to the despoilers of their kind, the rich and wealthy everywhere, to heed the lesson taught by the wrecks that encumber the shores of time, to make peace with their victims on the basis of primitive Christianity—divine communism.—*Carl Gleeser.*

No banditti or highwaymen ever so remorselessly preyed upon their unsuspecting victims as the railroad monopolists prey upon their degraded slaves, and appropriate the stolen booty filched from the blinded and dumb servants of their treachery.

The time has come for the great societal adjustment, but not on the basis of a compromise with the congressional devil fish.

Make Way for the Real Commonwealth.

The Boston *Traveller* says that money in Chili at present "consists of small tags of pasteboard, on which a man writes the value for which he is willing to redeem it, putting his name on the back. It then begins to circulate until it finally gets back to the source from which it emanated." It would be a good thing for the people of Chili if they would never change that system of issuing tokens of exchange, and for the people of all countries if they would permanently adopt it. That is a free money system, and under it the best possible currency would eventually get into the largest possible circulation, and in each given locality there would always be enough good currency circulating to effectually do away with the curse of interest. The solution of the money question is in abolishing all laws restricting the issue of it. This would allow individuals to compete with the government in manufacturing money, and we should then discover who could make the best money.—*Twentieth Century*.

Under the above system, if the legal collection of debts were abolished, it might be possible to restore again the reign of honesty, as all the premiums would be again restored to that side of the scale, they now being all offered to dishonesty. Under the present system, the honest man pays his debts if possible, and the dishonest man avoids the payment of his; but, in doing so, he often renders it impossible for the honest man to pay his. In a thousand ways dishonesty disables and bankrupts honesty, until practically there seems but little difference between them. When the present partial and unjust, decaying social, political and religious systems fall to pieces of their own rottenness and of the animosities which they engender, then will come the real commonwealth, and in it supreme love to a personal God,—the center and source of all blessings to all circumstances, according to the development of each,—equal and impartial love to the neighbor, which will impulse one to refuse to take more than an equal share of benefits with the neighbor.

The commune—commonwealth—which Jesus established in its seed form will now, in the end of its cycle of reproduction, bless the sin-cursed and weary earth with its benign sway; to make room for it, money, the bitter, blighting curse from which comes every oppression and wrong, must and will be destroyed. In this holy crusade to recover the crown rights of Jehovah,

To doubt, it is disloyalty,
To failer, it is sin.

—O. F. L.

The World Needs and Must Have a New Deal all Around.

Year by year clothing costs less, and coal ought to cost the consumer less. The main reason why it does not cost less is that trade in coal is not strictly free; nearly every ton that comes to market is loaded with a tax that is imposed upon it by the necessity of paying somebody interest on the par bonds that were sold from 90 per cent all the way down to 30, to raise money to pay schemers' prices for coal mines, coal, and to form companies and worthless branch railroads. Over the great anthracite deposits of Pennsylvania has been erected, during the slow years, a rickety mass of corruption, reckless financiering, insolvency and ultimate conspiracy against the rights of the public. To attempt to reconstruct this topping edifice would be useless; and the efforts of syndicates and bankers to lift it up into symmetry and strength resolve themselves into mere stock-jobbing tricks, with cupid-

ity as the jack-screw. But the deposits themselves are perfectly honest and healthy. There they repose under the earth's surface, untainted by fraud, and the firm friend of the people. *The State should own them*, and should farm them out to those people who will distribute them to dealers and consumers at the lowest competitive prices.—*Henry Clews*.

What the great banker says of the coal business is just as true of every other business, including primarily—as the sustainer and promoter of all the others, especially his own—the banking business.

Jesus made no mistake when he overturned the tables of the money-changers and spilled out the money,—the instrument and object of every oppression under the sun. That is what he will yet accomplish; its utter destruction and leaving out from the new and righteous adjustment of human affairs, the new heavens and new earth—new church and new state—"wherein dwelleth righteousness."—*O. F. L.*

THEOLOGY.

Koreshanity the Religion of Reconciliation.

The Koreshan dispensation has come not merely to reconcile men with men, but to reconcile God and man;—to restore the kingdom of righteousness. "*Behold, I make all things new!*"

BUT "I SAID, YE ARE GODS. IF HE CALLED THEM GODS UNTO WHOM THE WORD OF GOD CAME, AND THE SCRIPTURE CANNOT BE BROKEN, WHY SAY YE OF HIM WHOM THE FATHER HATH SANCTIFIED, AND SENT INTO THE WORLD, THOU BLASPHEMIST BECAUSE I SAID, I AM THE SON OF GOD?"

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

I examined my own soul, and saw the corruptions of my body, and I said, "I do wickedly." And I cried, "O my God, burn me as stubble; remove the dross, and leave me neither root nor branch of the old man, that, through my own purification, I may become the Messenger of purification to the humanity that also lieth in wickedness!" I looked, and behold, all men are wicked. Who, then, shall burn as an oven? The answer came: "As many as pass through the fires of purification shall be burned up, but through the fire I purify." "Behold, I will send my Messenger, and he (not she) shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in; behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi" (conjunction), "and purge them as gold and silver, that they may offer an offering in righteousness."

SCIENTIFIC.

Whoop the Koreshan Science!

The word *Levi* signifies conjunction. When *Levi* was born, *Leah* said: "Now this time will my husband be joined unto me, because I have borne him three sons; therefore was his name called *Levi*." This was a type of that final conjunction wherein the New Jerusalem—descending from God out of heaven, prepared as a bride adorned for her husband—meets the resurrecting Lord coming up in the humanity through processes of regeneration. The office of the anti-typical Messenger of the Covenant, that is, Messenger of conjunction, is to conjoin man with God. God descends as the manifest New Jerusalem, "the mother of us all," as she is declared. That descent is made through the Messenger, of whom it is declared: "And ye shall know that I have sent this commandment unto you, that my covenant" (conjunction) "might be with *Levi*, saith the Lord of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts."

There is no law other than the law of God, annunciated through Moses for the guidance of the human race. The law which Jesus honored, and through obedience to which he overcame and did not see corruption, is the law that shall be sought at the mouth of the Messenger of the Covenant. Koreshanity, and it alone, has the key to this archive of the ark of the covenant, and through the work of the Koreshan Unity its revelation is made. The ten great principles of the categories of arch-natural being are here involved, and, despite every opposition and every other claim, here, where Koreshanity has its nucleus, the law of God shall again be honored; again shall the corruptible put on incorruption, and the mortal put on immortality.

"Behold, the day cometh that shall burn as an oven!" The Lord said, "I came to bring a fire; and what will I if that fire be already kindled?" What fire did the Lord come to bring? There are two kinds of fire spoken of in Scripture. "He shall baptize you with the Holy Ghost" (pneuma, spirit) "and with fire." This fire is divine love. There is another fire, hell fire; this is the opposite of love, namely, lust, sensuality. Which fire did the Lord come to bring, primarily? He came to bring the fire which, after his resurrection, kindled, through the dematerialization of his body, in the production of the Holy Spirit, a fire which will culminate, when the dispensation is ripe, in the climax of dematerialization of the hundreds of thousands, when he, who is like a refiner's fire and like fuller's soap, consummates his work as the righteous branch.

The people—some of them—vainly imagine that the thieves at the Capital of the nation and in our state legislatures are representatives. The masses, however, are becoming conscious that to legislate in favor of railroad monopolies, land speculators and mining and banking interests, against the bigots of the sovereignty of the commonwealth, is no representation.

There are those who think our paper a good one, so far as the social and monetary departments go, but who condemn its religious and scientific aspects. "Leave out the theology and science!" These people call themselves liberal, reformers, rationalists, believers in things demonstrated. They say they will not believe a thing that they have not proven, and yet nine tenths of all they believe can never be proven because false. What they believe, or a large proportion of it, is what others have told them, but which has never been demonstrated. Such people laughed at Columbus when he talked of a country beyond the great ocean. "What a fool! doesn't everybody know that on the other border of the big water is the jumping off place, and that if you sail there you will tumble into Styx, and float down to hades?" This class of reformers ridiculed Fulton and Franklin, Clinton and Morse; they scouted the idea of communicating messages through a wire by the transmission of signs. They said, afterwards, "the transmission of messages—and even the voice through the wire—is reasonable enough," (after it became practical and their mouths were shut,) "but when you talk about transmitting pictures through a wire for a long distance, you are a fool; this is carrying the joke too far. I can see," say they, "how, by cogs and belts, you can transmit power from a motor to machinery, but when you say that you can transmit an invisible fluid through a wire, or a collection of wires, and utilize it for the movement of machinery a hundred miles away, you make yourself out a fool." Such men are always a brake upon the wheels of progress.

Science is not in its infancy. It has not been born, so far as the world's conception of it is concerned. Modern so-called astronomy is one of the grandest farces in the world,—a travesty on cosmogonical science. The whole great fabrication is founded upon the supposition that the earth is convex, and their premise has its basis in the fact that an object disappears from view as it recedes from the eye; a fact due exclusively to the principle of objective foreshortening, overlooked by geodetic mensuration. Suspend or elevate a pole one rod long, perpendicularly in mid air, at the distance of ten rods from the eye or point of view; at the distance of half a mile, another one of the same length, and one at each succeeding half mile for three miles. A line drawn from the tip of the first pole to the top of the last one will appear to descend. Also sight across the lower ends of the poles from the near to the distant one, and the line appears to incline upward. The distant pole appears to have contracted in length. Continue placing the poles for a mile, more or less, (according to the fatness or convexity of the lens of the particular eye making the observation) and the last pole is a mere speck; the two lines converge to a point. This phenomenon is due to foreshortening—the pole foreshortens at both ends, and through its entire length.

Now, in order to make the distant poles appear as long as the first one, and to make the two lines appear to run parallel, the distant poles must be lengthened at both ends. The farther away the pole, the longer must be the addition of feet or inches. Suppose the bottoms of the poles are

fifteen or twenty feet from the ground and leveled; the tops, if the poles are of the same length, are also on a level, and the lines therefore parallel. Two level lines appear to the eye to converge to a point. Place a transit instrument on a level with both lines—equidistant from the ends of the poles—and the hair line horizontal across the focus of the objective glass will lay directly across the point of the convergence of the two lines. If placed on a level with the upper line it will lay a little above the upper line; if placed on a level with the lower line it will lay below the lower line. If the poles are placed upon the ground, and extend a rod in the air, a little beyond the horizon the foreshortening causes the pole to disappear from view. The same law—the principle of foreshortening—has caused the pole to disappear, and the same principle must be observed to bring it to view, namely, the pole must be elongated at the top,—not because the earth is convex, but because the distance foreshortens. The man that will not compare this reasoning with the mere statement of someone who lived in the dark ages is a poor bigot, and the man who will not, after familiarizing himself with the principles and terms employed, is a fool.

We have made the announcement that the surface of the earth is concave, and the world, therefore, a hollow sphere; that the sun, moon, stars and planets are lights within the space of eight thousand miles in diameter, and are placed in the heavens within this space for lights, for signs, for seasons, for days and for years. We have not so declared without weighing the subject and including reason for the declaration. We furthermore declare that within ten years ours will be the prevailing cosmogony. We furthermore announce that our sociology, our religious system, our plan of government, in fact, the Koreshan doctrines in general, are false if the cellular cosmogony be not true.

We know whereof we affirm, and, knowing the truth, we boldly advance our system, graciously meeting the contumely which we accept as the first reward of every discoverer.

Whoop the FLAMING SWORD!

Joshua's Long Day.

"Scientific infidels, by their philosophical arguments, scout the idea that the earth ever ceased its rotation, or could do so for even one minute. Its sudden stoppage would produce a catastrophe by converting into impalpable dust all the non-cohesive parts, at least, of the earth's surface. The old illustration of the man and the boat is confidently alluded to, to sustain their proposition. Scripture says: 'The sun stood still in the midst of heaven, and hasted not to go down about a whole day.' (Joshua 10:13.) Prof. Totten proves by indisputable astronomical facts that the earth did actually cease its axial rotation for about a whole day, i. e., twenty-three hours and twenty minutes,—and that the event occurred on the 25th day of the 10th month of the year 2555 from the creation."—*Dayton Herald*.

It seems, according to current recital, that Prof. Totten, et al., predicates much upon the report that the earth ceased its diurnal revolution at Joshua's command to the sun to stand still. It will be remembered, by those who have examined the record critically, that Joshua did not say to the sun, "Stand thou still upon Gibeon," but to the Lord, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon;" (calling the Lord the Sun and the Moon); "So

the sun stood still in the midst of heaven, and hasted not to go down about a whole day." If Joshua was so poor an astronomer as to command the sun to stand still while it was the earth that moved, instead of the sun, and had so little authority as to stop the earth—when it was the sun (or the Lord) that he commanded—we think that if on such testimony men are looking for the end, they are liable to get something they do not look for. If Joshua commanded the Lord to stand still upon Gibeon, and in the valley of Ajalon, the Lord obeyed his voice, or Joshua was no prophet.

Joseph once had a dream. He dreamed that the sun and the moon bowed down to him. He told the dream to his father, Jacob, and the old patriarch said: "What, shall thy father and thy mother bow down to thee?" It seems that Jacob understood well enough that the sun and the moon were but the physical types of the Fatherhood and Motherhood in God, and that these were represented in Jacob and Rachel. *Apocryphos* of this, it may be well to note the circumstance of the awaking of Jacob after his vision, when he exclaimed: "Surely the Lord is in this place," (in Jacob) "and I knew it not." He awoke to the realization that man was the genuine tabernacle of God. The reason that the common sensual humanity cannot realize the truth—as did Jacob—is because God has found no place in men, as they now obtain.

We agree to the fact, that we are at the end of the dispensation or age of the world, and that at this time great changes are about to transpire. But they will differ so widely from Prof. Totten's expectations that when they occur he will be left in ignorance of their consummation. If Prof. Totten proves, as A. B. Phillips iterates, that the earth, instead of the sun and the moon, stood still, he proves Joshua to be an old ignoramus, so far as astronomy is concerned, and without authority, so far as obedience shows.

The Koreshan Astronomy and principles of correspondence are absolutely essential to the establishment of the literal truth of Scripture.

A Youthful Plutocrat.

A baby was born recently that has a bright financial future should it survive. It is an Astor, and inherited \$150,000,000 at birth. The *New Nation* thus figures the wealth of this baby: "At 6 per cent the interest is \$9,000,000 per year or \$30,000 per day for, say, 300 working days. It, therefore, would require 20,000 workmen at \$1.50 per day to pay the interest, and somebody must pay it. Or look a little further. When this baby is 21 years old, the \$150,000,000 has doubled twice, and it is \$600,000,000. Then an army of 80,000 men must work to pay this interest. But we must leave at least \$1.00 per day for the laborer and his family for subsistence. Then it will take an army of 240,000 laboring men to keep this fortune up; allowing each laborer to be a man of family and five to the family, it follows that no less than 1,200,000 persons are interested in the fortune of that 150-times-a-millionaire baby." Millions of men and women are toiling day and night, at starvation rates, to pay the interest of the aggregate wealth of the plutocrats of the country, who declare that times never were more prosperous, and are amazed that the people should be discontented.

BEAT THE LONG ROLL!

[At the meeting held recently in Faneuil Hall, Boston, to protest against the Extradition Treaty with Russia, the chairman, Frank K. Foster, said, in denouncing the measure, that "it imposed upon the entire American nation the role of slave-catchers at the bidding of a foreign despotism, so that the implacable vengeance of Russian attorney shall be permitted to pursue its victims beneath the shadow of Bunker Hill."]

Yes, we have hunted the poor, the despairing,
The helpless, the captive, the bought and the sold!
We bowed our proud necks to the shams, as if wearing
Thy signal, O slavery! we've honor untold!
God! how we writhed, when we sought, without finding,
Place for repentance, with care and with tears—
Shuddering tears, that in blood that was blinding,
Still mark the truth of those terrible years.

Now! To be blood-hounds, at Tyranny's order,
To track to their refuge the brave and the true,
Who, all undoubting, had sought in our border
Faith unto Valor from Liberty due?

Furl the old flag, then! of escape be its shrouding,
(Oh, that its stars should thus crouch their pure light!)
Red's the glow of its stripes through that clouding—
Red as the torch that shall flame through our night.

It's, to strike hands with the despot, and flourish
Over his victim the death-dealing knout!
Vainly, oh vainly! did patriots nourish
With their warm life-blood, the freedom we float!

Witness against us, ye foot-prints that reddened
The ice-fettered waters of Delaware's flow!
Witness against us, ye spirits who gladdened
When the proud force of Cornwallis lay low!

Arnold thy crime a strange whiteness shall gather—
Here's a guilt that bemocks thy poor name;
Deep as the sea's who dishonored his father—
Base as the father, his child who would shame.

Rest in thy casket, O key that was given
From Lafayette's France to our Washington's hand!
Dreadful than dungeon in Bastille unshriev'd,
Is the dark doom of Siberia's strand.

Hing the loud tocsin! From temple and dwelling,
From mart and from farmstead, hasten! hasten! at the call!
Hark to the deep tones that, rising and swelling,
Are born on the breeze from old Faneuil Hall!

Shame on the freemen who'd falter or dally!
Shame on the heart that were cold to reply!
Beat the long roll! It's Brotherhood's rally;
God and humanity, would we deny!

—Frances M. Milne.

San Luis Obispo, Cal., March, 1893.

Note.—The key of the Bastille, given by Lafayette to Washington, is still preserved at Mt. Vernon.

The Lord is my Shepherd.

He is my Good Shepherd,
"Wonderful" His name.
When afar I'd wandered
Seeking me He came,
Full of grace, He called me
With endearing name,
And to Him so kingly
Joyfully I came.

Gently now He leads me
In the verdant mead,
And by quiet waters
Peacefully I feed.

Seeking, ever seeking
Each lost sheep and lamb,
Jesus longs to save them;
Come and trust His Name.

—Emily C. Pearson.

She's Coming Right Along.

Without an ache, without a pain,
A woman in the throng,
With sparkling eye and fearless step,
She's coming right along.

She is not cramped, nor held a slave
By hand, or cord, or thong;
In gown of hygienic make,
She's coming right along.

Life's battles and its foes to meet,
Her hands and nerve are strong;
With well stored mind and reason clear,
She's coming right along.

The highest prize she yet will take,
The sciences among;
In literature, also in art,
She's coming right along.

She's independent in her way,
Above all thought of wrong;
With high ideals, strong and true,
She's coming right along.

Better than gold, truer than steel,
Upon her lips a song,
All weary, waiting ones to cheer,
She's coming right along.

Wherever human needs appear,
Bravely she stands, and strong;
In every great, progressive plan,
She's coming right along.

—Susan H. Wilson, in Woman's Journal.

A Warning.

"Far be it from me to tread in premises where I am not justified by facts, and where I cannot demonstrate, to all who will listen to a reason, that the calculations I have announced are accurate and ominous! The hundredth part thereof has not been told; the proof of the true system of chronology crowds upon me out of nearly every page of holy writ, and I beg of Christians everywhere, as they value their souls, to flock unto their pastors, and besiege them for the facts at issue, nor let them alone until they have answered reasonably in the premises, as is the pastor's duty to the flock; for as though in the presence of the God of Abraham, I affirm and re-affirm that I am right! I would gladly prove it before any dignified body of scholars that would meet in earnest to find out the truth, and endorse it, if discovered. Meanwhile—as such a desideratum seems hopeless, so persistently am I misrepresented—I simply call upon my fellow men to witness that my own skirts are free of the guilt of silence, and are loaded with the opprobrium of unwelcome news!

"If I be right—then verily events are at the door whose consummation will, in due time, sift the soul of every man down to its foundations; and if I be wrong, in God's name silence me with facts as fair as those I offer at the bar of human judgment! Surely the day of ridicule was well worn out a (lunar) year ago today. I will put it in the power of any one who will communicate with me to verify this matter for himself. I am neither mad nor making money. I fancy few would take this role and bear its burdens except they knew, as I do, they were right. And then I know that the race to which I belong would furnish hosts that could do the task far better."—C. A. L. Totten.

SHARP CUTS.

What is the difference between the rich idler and the poor idler? The first goes to Europe and the latter goes to jail, both at the expense of the honest laborer.—*Iowa Tribune*.

The basic principle of the whole reform movement is, that every person has a natural right to comfort and happiness. That being true, whatever interferes with that right is an evil; it is such evils that we are fighting.—*Spectator*.

You cannot examine closely into the means by which undue accumulations of wealth were made without finding at the bottom in almost every case a special privilege conceded by law or taken in spite of law.—*Springfield, Mass., Republic*.

Gold is getting higher priced every day. Wheat is getting lower priced in proportion. What we, in North Dakota, want, is higher priced wheat. We produce no gold and therefore have no interest in a higher price for the metal.—*North Dakota Independent*.

Whatever the people can do for themselves, independent of law, that they ought to do. By careful study the people will be able to neutralize many of the evils resulting from bad laws, and in so doing raise the standard of intelligence.—*People, Topeka, Kan.*

Up in North Missouri they have revived the old practice of selling men as vagrants. In a few years, under our present system, the bulk of the people will be ready for the auction block; only a few are being held up now to get the people used to it by degrees. It will soon cause no comment.—*Union, Lamar, Mo.*

The competitive system of dog eat dog, everyone for himself and the devil take the hindmost, is a system of savages, and under its blasting influence our civilization will wither and perish. A more humane code is destined to take its place before the twentieth century dawns upon a misgoverned world.—*Nonconformist*.

The persecution of one religious sect by another is positive evidence that the persecutor lacks faith in his own religion, and is afraid the other will supplant it. It is true also that the public press or teacher that will suppress facts or refuse to discuss issues is afraid of his position with reference to public questions.—*Iowa Tribune*.

True humility is opposed alike to self-abasement and overestimation of self. It is self-respect without egotism; honor and toleration in word and deed for the actions and opinions of one's fellow-men. None but the truly humble can be at once patient with the short-comings of the simple-minded, and tolerant toward the opposing thought of their peers.—*Unity*.

To-day, the term courage, once the synonym for all high and holy daring, is profaned to the characterization of the bold ventures of the Wall Street gambler and of the financial wrecker who violates the spirit of the law in driving dangerously near to the extreme limit of the letter of it. The term courage applied to the ingenious betrayal of trusts should be a terrible misnomer. Shall the Puritan ideal of courage suffer degradation to the level of such a modern idea?—*Unity*.

For the fiscal year 1891, we imported woolen goods to the value of \$43,235,400. The duties amounted to \$34,857,452. And still there are people who insist upon it that the foreigner pays the tariff! Here's some more:—during the same year we imported dress goods to the amount of \$5,280,842. Duties were \$5,423,423. In other words, if the foreigner paid the tariff he not only made us an out-and-out present of \$5,280,842 worth of dress goods, but also paid us in cash the sum of \$142,581, just to have us accept the dress goods. The foreigner is generous!—*Free Trader*.

Let the next campaign be made upon the money issue. Finance is at the bottom of all our ills, and the people must be educated to understand this fact. There is not in the old parties, today, one man in ten who understands even the first principles in money. The people must be educated to know that gold is not money, neither is silver; that money is not value, but a measure of value—a tool to exchange or convey value, regardless of the material of which such tool is made. When the people once come to understand the nature and function of money, in its true sense, the occupation of the Jew metal brokers will be gone, and an apparently complicated question will be simplified.—*Beacon*.

In Review.

"THE BEGINNING," A ROMANCE OF CHICAGO AS IT MIGHT BE. C. H. Kerr & Co., Publishers. Price 25 cts.

Among the many imitations of Bellamy's "Looking Backward," the above publication makes it as clear as mud how all the ills that distress the humanity of today may be righted, and all men made honest and true without disturbing, in the least, any one of the hoary and time-honored abuses out of which they have all grown. Indeed, if we may trust this writer, or these writers, it requires only the hair of the same dog, or venom of the same snake, whose dreadful bite has been the source of the present unbearable evils, to cure them all.

The wonderful panacea which appears ample for such marvelous healing is that a people, already loaded with bonds and hard bondage beyond endurance, issues—say for the state of Illinois—\$20,000,000 of four per cent bonds to build colleges to take the care and education of the children of the poor until they are fourteen or fifteen years of age, returning them after that to their homes, if they have any, and if not, finding them such until they are of age. To furnish means to repay this debt, all willa probated are to be taxed six per cent; four per cent for the colleges, one for interest, and one for a sinking fund to cancel the debt. It would seem, from the glowing account of the wonderful effects of this scheme, that such old fogies as Daniel Webster were much at sea, and had lost their bearings when they penned such sentiments as this. Mere intellect is nugatory and may be cultivated to any extent without benefiting a man in mind, morals or heart.

The interesting thing revealed in all such brochures is the now well-nigh universal feeling that humanity's woes have become intolerable, and a remedy must be found and applied.—O. F. L.

THE LATEST SPOKEN.

THE UNEMPLOYED PROTESTING AGAINST LANDLORDISM.

—The following resolution was recently passed at a meeting of the unemployed in Liverpool:

"That, in the opinion of this mass meeting of laboring men, condemned to involuntary idleness, it is a crime against humanity that the benevolent intentions of the Creator should be frustrated by unjust man-made laws, which enable a few private individuals to keep idle 30,000,000 acres (40,875 square miles) of the food-producing land of our country while tens of thousands of laboring men, who are anxiously seeking opportunities for producing food for themselves and families, are, in large numbers, condemned to starve in the streets of our large towns. We hereby solemnly and emphatically protest against the food-producing land being kept idle, while laboring men, willing to work, are starving. We protest against the system which enables landlordism to rob the laborers of the products of their labor, and to discourage and hinder food production at home, while hundreds of millions are annually spent in the purchase of food from foreign nations; we protest against the folly and wickedness of draining, exhausting and squandering the mineral resources of the country for the immediate enrichment of a useless class, and the impoverishment of the present and future generations of wealth producers in this country, and we call upon every just-minded man to assist in ridding the empire of the blight of felonious landlordism, the root evil which is primarily responsible for causing the starvation and degradation of the workers of the United Kingdom."

SOMETHING HIGHER THAN FASHIONABLE RELIGION.—

PROFESSOR HENRY DRUMMOND says:—"To conceive of the Christian religion as itself a thing—a something which can exist apart from life; to think of it as something added on to being, something kept in a separate compartment called the soul, as an extra accomplishment like music, or a special talent like art, is totally to misapprehend its nature. It is that which fills all compartments. It is that which makes the whole life music, and every separate action a work of art. Take away action, and it is not. Take away people, houses, streets, character, and it ceases to be. Without these there may be sentiment, or rapture, or adoration, or superstition; there may even be religion, but there can never be the religion of the Son of man. * * * Christ's gift to men was life, a rich and abundant life. And life is meant for living. An abundant life does not show itself in abundant dreaming, but in abundant living—in abundant living among real and tangible objects and to actual and practical purposes."

GIVE WOMEN ACTUAL FREEDOM.—It has become axiomatic among a class, almost all classes except students of sociology, that a man's passion has a right to override his reason and conscience. And as a consequence we have a race more ruled by their genitals than their brains. The solution is not in monastic seclusion of the woman, or in chaperonage. It lies in being honest and bold enough to first recognize, then admit and advocate the fact that woman

is as much an individual as man, and that as such, her mind, her body and her life are hers, and hers alone, and that they continue so in marriage or out of it. * * * Now, under law, sacred and secular, woman is man's chattel; as such, he can treat her as he sees fit, or nearly so. Is it any wonder that he at times anticipates himself? Give women actual freedom instead of nominal, and these things will cease, but that will not be until she is industrially free.—*Populist Voice*.

NAPOLEON ON RECIPROCITY.—We find a conversation reported of Napoleon with Lord Sydmouth, in which the former ardently advocates reciprocity between France and England. "Napoleon said that the Americans admitted the justness of his principles of commerce. Formerly they brought over some millions of tobacco and cotton, took specie in return, and then went empty to England, where they furnished themselves with British manufacture. He refused to admit their tobacco and cotton unless they took from France an equivalent in French produce; they yielded to his system as being just. He added that now England had it all her own way; that there was no power which could successfully oppose her system, and that she might now impose on France any treaty she pleased. 'The Bourbons, poor devils,' [here he checked himself], 'are great lords who are contented with having back their estates and castles; but if the French people become dissatisfied with that' [the treaty] 'and find that there is not the encouragement for their manufactures in the interior of the country that there should be, they' [the Bourbons] 'will be driven out in six months. Marseilles, Nantes, Bordeaux and the coast are not troubled by that, for they always have the same commerce; but in the interior it is another thing. I well know what the feeling is for me at Terraz [?] Lyons, and those places which have manufactures, and which I have encouraged.'"—*The Review of Reviews*.

WINE DRINKING IN FRANCE.—The *New York Tribune* invites attention to recent French statistics, which show that the injurious drinking habits of that country have increased to an alarming extent. According to these statistics there were, in 1869, 55,000 cabarets or dram-shops in France, being one for every 87 inhabitants. Since then, by reason of the annexation of Alsace-Lorraine, France has lost 1,000,000 inhabitants, but the cabarets have increased to 410,000. In 1850 the consumption of alcohol was 535,000 hectolitres of alcohol, or 1.46 litres per head of the population. It has now risen to 1,669,181 hectolitres, or 4.40 litres. It used to be claimed by Thurlow Weed and others in this country, that an effective cure for intemperance would be the introduction here of an abundance of wine. France is pre-eminently a wine country, but these figures show what, indeed, might be reasonably anticipated, that in France alcohol consumption has steadily increased and with this increase are to be seen also the accompanying evils, which are inseparable from alcoholic indulgence.—*National Temperance Advocate*.

ROME'S POLITICAL ARM.—In New York City are 9,000 saloons. It is a startling fact that each of these saloons is a doorway into dishonor, degradation, and damnation; but

the more startling fact is that 5,000 of them are virtually owned by twenty men. These men are slaves of the Roman church. It is estimated, also, that these 5,000 saloons control 40,000 votes, and thus determine the political character of the city elections. And as the state election is controlled by the city election, and the national election may be controlled by the state election, so these twenty rum aristocrats determine who shall be mayor of New York City, who shall be governor of New York state, and, if the issue depends on New York, who shall be president of the United States.—*Ex.*

IGNORANCE THE TYRANT.—Money could not enslave the masses were it not for their ignorance. It would be impossible. Just as long as the schemers, who live on the sweat of other people's faces, can keep the people divided by means of political lines, shooting at each other, defaming and vilifying each other, ennobling each other, just as long will they be able to pauperize the masses by centering the products of their labor in the hands of the few—the schemers.

The few men who essay the role of leaders, if not criminally incompetent—composed of *CHEEK*—are brought up by the cunning tricksters whose well developed powers lie in making political slates, engineering trades, etc.; soon the whole organization is moving with lightning speed along the lines of self-destruction—an industrial hell. The same hand that guides the one political organization guides them all, to the same end and for the same purpose. Do you need a forcible illustration of this? Mark well the campaign of Kansas in 1892 from the side of professed reform. What was it? It was openly charged that a murderous and poverty making monopoly controlled absolutely *two* political organizations. Then the reform organization making this charge entered into a close partnership with *one* of these organizations, *so controlled by monopoly*, to whip the other organization, holding out to the reform membership and to the world, even thundering it in the ears of the Almighty, that by such a course they could absolutely destroy monopoly. What rank stupidity or colossal knavery! The world never saw its like before. And what was the result? Simply this, the money power controls *three* organizations now instead of two, and has seated its pimps in the state house to enforce its orders and humbug the people. A new set of men feast at the public crib under a new political banner, that is all. Not a man in the state could receive recognition at the hands of these new made tools of monopoly who was true to the people. Efficient service in the cause of reform was considered a crime for which the battle scarred heroes must suffer ostracism. Men who had never cast a reform vote in their lives; men who had done but little for the cause of reform and suffered no sacrifices whatever; men who had but an hour before left the haunts of the old, were caught by monopoly's command, and forced to the front and made to partake of the firstfruits of the feast. "The old guard you have ever with you," was monopoly's sneering taunt. They have nowhere else to go. They have been brave and never faltering in the past; poverty stricken and weary with the burdens, let them fight in the future or die.

Monopoly's command became the law, and we challenge denial. Wall Street is reaping the harvests from the toil of the thousands and it is being garnered in by the "new" (?)

democracy. The hand of treachery in the garb of fusion struck at the temple of liberty.

Let that hand be forever damned.—*People, Topeka, Kan.*

PERPETUAL MOTION.—The gold bugs have discovered perpetual motion. It is for the government to sell bonds to get gold; then the gold bugs present silver certificates or greenbacks and draw out the gold; then the government sells more bonds to get the gold back; then the gold bugs present silver certificates or greenbacks and draw out the gold; then the government sells more bonds to get the gold back—and so on forever and ever; the gold bugs swapping non-interest bearing paper, which, in turn, will necessitate the selling of more bonds to get more gold to pay the bonds as they become due.—*Chicago Sentinel.*

WHAT IS SAUCE FOR THE GOOSE, IS SAUCE FOR THE GANDER.—The principle of law, laid down by Ricks, Speer, and other federal judges, that the public interests are paramount, and that employees of a common carrier may not lay down their work to the detriment of the carrying service, if correct, is also applicable to the carrying companies themselves, unless we are to have one law for the corporation and another for the employee. In the great South-west strike, for instance, when Gould, by stubbornly refusing to arbitrate differences between the company and its employees, blockaded the wheels of commerce for weeks, he should have been amenable to law, and the charter of his company as a common carrier should have been cancelled by reason of the non-performance of the carrying service. If his company would not perform its contract with the people, the government should have taken charge, in the interests of the general welfare, held by recent decisions to be paramount. It is a poor rule that will not work both ways.—*Junction City Tribune.*

HOW TO GET THERE.—The reaching of reform will not be found so difficult if the people will turn their attention to thinking outside of party platform ruts. Why cannot the people through association furnish themselves with means and methods of exchange? Why perish in a business way and suffer want because a few cormorants have cornered the money market? Do not business men associate and do a vast volume of business without the use of a dollar in currency? If they can invent a system that raises them above the government stamp, may not the people do the same? Will not the varied products of labor—actual wealth—form as good a base for a check, or a certificate of deposit, as the people's marvelous faith in a bank or investment company? If not, why not?

There can be no reform in which mind is not pitted against mind. Farmers and laboring people should regard themselves as much of the business world as they now regard bankers, money lenders, merchants and traders in general. When this is done the worst part of the battle is over, and labor will find itself raised to the level, if not far above, the rich man's dollar.

The Labor Exchange is an association of wealth producers so operating as to utilize present business methods with all the advantages to the membership that now accrue to present business combinations, and without any of the evil effects that now flow to the public from business combines.

Whatever the people can do for themselves should be done without delay. If not done, let the people cease their grumbling, and patiently bear their burdens.—*People, Topeka, Kan.*

"NEW OCCASIONS."

"New occasions teach new duties; Time makes ancient good uncouth.
They must upward still and onward who would keep abreast of Truth"

New Occasions, a magazine of politics and economics, will appear in May. It will be edited by B. F. Underwood, for many years editor of the *Boston Index*, and later of the *Open Court*, and will be published by Charles H. Kerr & Company, of Chicago, who, after May first, will be located at 175 Monroe Street. Articles will appear in early numbers from Dr. Lewis G. Janes, Dr. Edward Montgomery, Mr. C. Staniland Wake, Mr. M. C. C. Church and other specialists. The editor and publishers of *New Occasions* believe profoundly in the present need of reforming the social conditions which deprive the worker of his just earnings, and while *New Occasions* commits itself to no one panacea, it will offer a free platform for all who have some particular suggestion to make, and can put it into concise and forcible form. There are enough high priced magazines of social science; *New Occasions* will compete with none of these, but will be offered at ten cents a copy, or one dollar a year, in order to reach the great mass of thinking farmers and workmen.

In Review.

"America's Compact With Despotism in Russia," by William M. Salter, is the title of a little pamphlet published by J. B. Lippincott Co., Philadelphia. It contains a lecture delivered by Mr. Salter before the Philadelphia Ethical Society. He took a noble stand and uttered a vigorous protest against the new treaty with Russia, which includes political offenders under extraditable provisions. While all governments provide for the extradition of criminals against property, political offenders have been excepted. Is it possible that the political scamps—who are in control over the peoples of the world—are beginning to realize that all political movements are becoming pre-eminently anti-property?

The term of rule of the millionaires and capitalists has nearly expired. Political offenders will not be refugees much longer. The movement for liberation is steadily augmenting; the cataclysm is about to overwhelm the old order of things and will completely destroy it.

We have received a copy of the *Morning Star*, a monthly journal of mystical and philosophical research, published by Peter Davidson, Loudsville, White Co., Ga. Subscription per annum \$0.50. It is of considerable merit, and evinces rare, painstaking scholarship.

"Thy kingdom come; thy will be done in earth as it is in heaven," is not so far distant as the ordinary Christian professor desires to postpone it, and the opposing prayer: "O Lord, let not thy kingdom come in our day; for during our short stay we desire to enjoy the activities of the competitive field of enterprise!"—will cease to be a virtue.

The Arena for May.

"Industrial Schools in the Netherlands," is the title of a thoughtful contribution by Myers A. Dooley, to this number of that prince of magazines, the *Arena*. Hon. Ignatius Donnelly and Prof. Felix E. Schelling contribute the closing argument in the literary criticism, pro and con, concerning the authorship of the writings that have popularly been credited to Shakespeare. "Suicides and Modern Civilization" is the title of a timely, valuable and thought-inducing contribution from the pen of Frederick L. Hoffman. "The Brotherhood of Christian Unity," by Theodore F. Seward, breathes forth the aspiration and hope of humanity for the coming solidarity of the world on the basis of love to God and the neighbor. The editorial, "Room for the Soul of Man," by B. O. Flower, is deserving of the highest praise; like all of Mr. Flower's productions, it is a plea to men to heed the higher promptings of the soul, that all who love humanity would "swell the anthem of progress." Subscription, \$5.00 per year; single copies, \$0.50. Published by the Arena Publishing Co., Pierce Building, Copley Square, Boston, Mass.

Probably Found It.

A Nevada hunter spent three months looking for a grizzly bear, and the man's relatives have spent three months looking for him. They think he found the bear.—*Texas Siftings*.

The ownership of railroads by private corporations, instead of by the government, is roughly estimated to cost the people directly the sum of six hundred millions of dollars annually, which would pay the national debt in less than three years, and must greatly exceed the state taxes of all the states in the aggregate; or it would build the Nicaragua Canal twice over. This control of a public need by private persons and corporations is one root of the mortgage trouble; but its tap-roots are two, landlordism and the money power—twin monsters that must be assailed, not separately, but together, to secure success.—*San Francisco Star*.

Napoleon said: "The need of France is mothers." I say, what America wants is fathers, who will stand by the mothers with ballots for state and national prohibition, and examples for total abstinence.—*George W. Bain*.

Mrs. M. E. Lease has been appointed, by the Governor of Kansas, president of the State Board of Charities. The *New Forum* is our authority for stating that she has been ordained a minister in the Christian church.

We sometimes think we need more grace, when all we need is more rest.—*Ram's Horn*.

It is better to fence the precipice at the top, than to wait with an ambulance at the bottom.—*Ellie Hopkins*.

There is a great difference between getting a bunch of grapes now and then, and owning a farm in the promised land.—*Ram's Horn*.

No person should vote who cannot read the English language. It is a preposterous violation of the principles of liberty, to permit and foster for political parties, for party purposes and ends, those gross encroachments, abuses, and inequalities which entitle the ignorant and barbarous alien to override the manhood and womanhood of our intelligent sons and daughters.

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Church and Society Notices.

The SOCIETY ARCH TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights.

All desiring to hear the doctrines of Koresanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday and Friday of each month the meetings of the Society are devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday evening at 7:30 o'clock at Beth-Ophrah, Washington Heights. Good speakers lecture on these occasions on Koresan Science. Public invited.

The WOMAN'S MISSION meets every Tuesday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koresan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1237 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koresan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo. Ladies are invited to meet with us, and investigate Koresan Doctrine.

CAMPUS SAGITTARIUS of the Koresan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wirtemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

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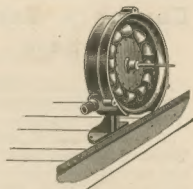
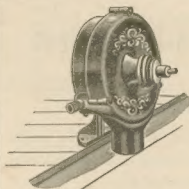
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